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Build the Church!

An Editorial

The Amsterdam Message

From the World Council of Churches

The Devotional Life . . .

A Page of Personal Helps

My soul thirsteth for God, for the living God. Psalm 42:2

The souls of men reach out for God long before their minds can define him. In fact, they never in their greatest mental power can define him fully for he is greater than the mind of man. This, indeed, is not strange for we cannot fully understand the sun in whose light we live. We use sunshine, however, while we learn more and more about sun and the nature of light. Those who know nothing of the science of light still use it, but as men have used their minds, trying to know more about the nature of light they have been able to use it more fully, such as in the Xray.

That is also a basic truth about God, not that men can capture him in their formulas, but that they can know him in experience. Many people know something *about* God; too few know him personally.

Let us find a common illustration of this great truth. Children living a long distance from their grandparents may know about them through letters and the conversation of their parents. They may even have presents from them on birthdays and at Christmas time. They may have every evidence of their love, but they do not really know them personally until they take the train or auto, and perhaps go to see them at Christmas. Then all the loving things that have been done by mail become woven into their affections. The grandparents are not merely people who give the child "things;" they are persons to be known and loved, for *themselves.*

We do not love the members of our family primarily for what they can give us, although that is a part of family relationships, but we love them just for what they are, the best they can give us is the best in themselves. When once we love someone, his poverty could never alienate us.

In fact, love goes a step farther. We are more likely to love people if we can do something for them. Mrs. Wiggs of the Cabbage Patch said that if she found someone not easy to like she always tried to do something nice for them. Is not the love of God so exemplified? It is written of Christ by Paul that "he loved me and gave himself for me." In Christ he found redeeming love.

There is no deeper hunger than to have the assurance that there is loving kindness at the heart of life. There is nothing else which heartens and inspires the work of men more than to know that they are working with God and that His universe backs up their service.

It is not until one can in the silence of his own heart say, "O God thou art *my* God," that his faith becomes vital. Anything short of that is liable to be religion by quotation—living on other men's words. The greatest faith regarding God is not that we can believe that he exists somewhere out of reach, but that he is available as our greatest resource and that our lives can be so surrendered and so engaged by him that we can help to bring in his kingdom.

FROM ST. AUGUSTINE

It is necessary to distinguish between God himself and evidences about him. To see the glory of earth around us and then believe in God because of his handiwork is to seek God "by inference," but to know him by experience is the end of all our seeking. St. Augustine, after his long search, records these classic words: "I asked the earth, and it answered me, 'I am not He'; . . . I asked the sea and the deeps, and the living, creeping things, and they answered, 'We are not thy God, seek above us.' I asked the moving air; and the whole air with its inhabitants answered, '. . . I am not God.' I asked the heavens, sun, moon, stars, 'Nor (say they) are we the God whom thou seekest.' And I replied unto all things which encompass the door of my flesh, 'Ye have told me of my God, that ye are not He; tell me something of Him.' And they cried out with a loud voice, 'He made us'."

St. Augustine summed it up in these words, "Thou madest us for thyself, and our heart is restless, until it repose in thee."

Love is so essentially social. It is the expression of a spiritual force, radiating from a personal center, and having its motive in persons. If then we believe that God is love we believe not in a passive God, indifferent to human suffering and need, but in a personal God who cares for every individual soul, who is ever in his intensity seeking to make Himself known, to make His redeeming and healing power felt.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

To know truth we must ourselves *be* true; which implies a ruthless testing of our beliefs *and* our practice. Practice is important because truth does not exist *in vacuo* or in the mind only; it has to be *done* (as the New Testament has it); it is only truth when it works. To know truth we must be true and to be true we must practise what truth we know—however tiny—and not think we can store it up as we do academic information.

FRED TRITTON

The Sunday School lesson appears on page 324. Hereafter it will be printed toward the back of the paper.

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Editorial . . .

New Level for "The American Friend"

WITH this issue, THE AMERICAN FRIEND appears in new attire. The cover presents a new countenance on an old friend. The changed contents and order, as well as the new cover, may require a certain amount of "time exposure" before our readers will feel completely at home with them.

At the same time, we believe that readers expect their church journal to change in appearance in keeping with changing fashions, but not with passing fads. The Publication Board has approved the new design as being a moderate change, dignified yet refreshing in appearance. Boxed headings have given way to script type, and a new devotional page has been added. More pictures will appear in the journal, relating to significant events in our Meetings. There will not be a large number of pictures, but there will be more of them. In various other small, yet meaningful ways, we shall try to improve this journal, believing that it should grow along with its readers.

Suggestions and criticisms will be heartily welcomed. THE AMERICAN FRIEND cannot follow every suggestion fully, but all of them present a background of concern, by which the journal can more adequately measure the needs of the Friendly family. May we ask, "How do you like it?"

Build the Church

THE picture on the cover is not intended primarily to present the work of only one of the Meetings, but to stand as a symbol of our responsibility. It is the picture of a meetinghouse in the process of expansion and suggests the unfinished church. To be sure, it is a building, not people, but people are doing it. This journal has as one objective the building of the church—spiritually, and also meeting its physical needs.

Elsewhere in this issue is the story of Asheboro, North Carolina, Friends and an indication of the master plan under which they build. Other Meetings are engaged in similar work, not all of them in physical expansion, but in spiritual deepening of the Meeting and in widening service to their community and to the world.

The New Testament letters of Paul are saying, "Build the Church! Build the Church!" "Strive to excel in building up the church," was his message to the Corinthians. There is often real danger that in our eagerness to *act* in outreach, we may fail to *be* in quality spiritual persons and a spiritual group. We cannot develop arms and legs only, else "where is the body?" The church *is* the body. Many people have suggested that we need a special emphasis in evangelism that would seek to make Christians and a Christian fellowship out of church members!

The world cannot be awakened by a sleeping church. It cannot be stirred to life by a dying church. It cannot be led into the love of God by a church disturbed by conflicts. We must strive to present in our own personal and group life the kind of message which we proclaim. As the church at Corinth faced its inner problems, Paul did not counsel them to divide. He offered no counsel of separation, but rather he presented the gospel principle of *unity in diversity.* His illustration of the body in I Corinthians 12 is an all-time classic in church unity and building. Not *uniformity,* but *unity* in Christ is our basic need today. May Friends and others of the Christian Church have the discernment to follow that counsel. Build the church!

The Devotional Life

NO church is built unless the deeper spiritual needs of *individuals* are seen and met. The most common criticism of THE AMERICAN FRIEND is that it lacks spiritual help for the *person* in terms of his daily life and problems. That criticism is probably correct. Such help is the most difficult to write and therefore is not easily secured from writers. It is much easier, *in print,* to aim at saving the world than saving the individual.

The one new feature in the content of this retouched journal is that of the page on devotional life, on the inside front cover. That page will be editorial, but will carry help from others, as such help is made available from time to time, both from older literature and from present-day writers.

It is true that the salvation of the whole world is the ultimate hope of the church, but each of us, as individuals, is a unit of that great total. John three-sixteen is the great comprehending world text, but it must first of all be experienced by persons. Persons cannot finally be preserved in faith and growth apart from other persons, hence the Christian fellowship—the Christian church—but still the unity and the vital cell is the person, invigorated by a glorious fellowship.

As Friends of the Five Years Meeting, we must build the church, in the local Meeting, the Yearly Meeting, the Five Years Meeting, and to the uttermost parts of the earth. If we really do that we must, as individual members, not neglect the life of prayer and devotional reading.

In this issue we start a page with that purpose in view.

The Cost?

NO, this is not merely a "build up" to make the announcement of an increase in the subscription price more palatable. It is first of all a program which THE AMERICAN FRIEND has adopted with a feeling of responsibility to the church. The cost? Yes, printing,

due to high paper and labor costs, has been going up steadily for several years and our subscription price has not followed in a commensurate way. THE AMERICAN FRIEND has been reluctant to pass on the additional cost to the readers. Now it must be done. The new subscription price will be three dollars a year; two dollars to ministers.

Does this page confuse spirit and money? We do not think so, and we believe our readers will agree. At least, the financial facts which THE AMERICAN FRIEND has to face makes no other course possible. Very seldom are church journals self-supporting. The subscription price never pays the cost of editing and publishing most church papers. Even the new subscription price will not carry our cost. We expect the journal to give better service, but honestly, dear readers, we have to pay for it so we, in turn, must pass it on to you.

E. T. E.

Eulogy to Gandhi

A Picture with "Time Exposure"

By Everett L. Cattell

Everett L. Cattell is a missionary of Ohio Yearly Meeting of Friends. He is superintendent of the "American Friends Mission" at Chatarpur, Bundelkhand, India. Viewed from a greater lapse of time, he brings an interesting interpretation of the looming stature of Gandhi.

I.

Enough time has now elapsed since the martyrdom of Mahatma Gandhi for the volume of press eulogy which rose to flood proportions for many weeks to have subsided to a normal stream again. Also one has seen it in sufficient volume to make certain generalizations possible.

As would be expected, contracts have been let for an immense number of statues for public places. Many city streets have been renamed "Mahatma Gandhi Road" and many a suburb has taken his name as well. The city fathers of Madras debated seriously changing the name of their city to Gandhinagar but I believe a decision has not been reached.

A host of temples have been erected to his memory. A typical instance is set forth in a press note from Poona where, within Tulsis Garden, there is a temple dedicated to Ram. Now another is to be built beside it "to perpetuate the memory of the greatest devotee of "Ram" (it will be remembered that Gandhi died with the expression "Are Ram" on his lips) and, to be consistent, the Ram Temple from henceforth as well as the Gandhi Temple will be thrown open to depressed class people. An image or a photo of Gandhi will, of course, be placed in these temples and worshiped. Such a shrine was erected in temporary fashion on the river bank in Allahabad at the confluence of the Ganges, the Jumna, and the "invisible" Saraswati Rivers where the great ceremony of scattering his ashes took place. Regular *pujah* or idol worship was rendered his photograph there. The suggestion has also been put before the Prime Minister, Pandit Nehru, that a Gandhian Era be started, to date time from Gandhi as the West does from Christ.

By far the most significant part of the eulogies, however, has been the constant comparison of Gandhi with Christ. Much of it has been direct and some of it indirect, by which I mean the use of Christian language to express Hindu ideas. As illustrations of the latter, I do not feel that the language of the following is accidental. The Hari Talkhie Distributors put the following advertisement, similar to that of hundreds of other business houses, in the *Hindustan Times*, "We join the Nation in paying Homage To Our Father Now in Heaven." The most popular expression used by Mrs. Naidu, the Governor of the United Provinces, and by scores of other writers was the word, "crucifixion." India's beautiful picture magazine *Flashlight*, carried a full-page facial portrait of the Mahatma surrounded with a black border and over the caption: "Crucifixion of the Saviour of India," beneath which was the quotation: (source not indicated), "Go, O, you saintly one—within the flames of your holy pyre shall perish all the evils of our motherland."

Obviously, Mahatma Gandhi is well on the road to apotheosis. It is now fairly common to hear him referred to as an *avatar*. This is the Hindu conception of incarnation, but is not to be confused with the Christian idea. To the Hindu it does not mean God taking upon himself human form. It rather means God choosing a remarkable human individual through whom to manifest some phase of himself. Usually the *avatar* is not thought of as God, although this generalization breaks down certainly in the case of Krishna at least. There are supposed to have been ten *avatars* before Gandhi. The most notable of these have been Ram and Krishna. Will Gandhi be the eleventh? Probably so. But the really significant thing is that in all the eulogies I have not seen one single reference comparing Gandhi with anyone of the ten *avatars*. But there has been a veritable flood of writing and speaking comparing Gandhi with Christ. His manner of life, his emphasis on non-violence, his love of certain of Christ's teachings and Christian hymns, particularly "When I Survey the Wondrous Cross," and his martyr death, were all the subject of reams of articles.

II.

There is deep prejudice in India against Christianity. The reasons are many. Among them is the association of Christianity with the British, the suspicion that Christians were tied to the apron strings of foreigners, the convicting embarrassment of seeing that the only effective work of amelioration of many ills was being done by Christians, and the threat to Hindu solidarity of Christian proselytism. A very small but significant illustration of this prejudice lies in the fact that although Christians in point of numbers are the third largest community in India, whenever a list of communities is given in the press, without exception, Christians will be named last, which usually means sixth or seventh in the list of communities. But despite this prejudice it is clear that there is just one lone figure judging India today—one figure which men know is the real norm for us all. It is Jesus Christ. Hence to eulogize Mahatma Gandhi and to find categories of greatness, Ram and Krishna were forgotten. Only Christ was great enough. This is deeply significant.

I shall give one more instance of the way in which a writer attempts to speak from the viewpoint of a Hindu,

but finds his thought forms inadequate without Christian language. One easily recognizes in this, Hindu pantheism as the writer tries to express the imminence of Gandhi's spirit, but, feeling that more should be said for Gandhi than this, he borrows the Christian language of redemption. A columnist named Mira Ben writing in the *Hindustan Times* of February 12, 1948, under the title of "They Have Become One," says:

"For me there were only two, God and Bapu. And now they have become one! . . ."

"Though Bapu's beloved physical presence is no longer with us, yet his sacred spirit is even nearer. Sometimes Bapu had said to me, 'When this body is no more, there will not be separation, but I shall be nearer to you. The body is a hindrance.' I listened in faith. Now I know, through experience, the divine truth of these words."

"That fateful evening, as I sat upright and motionless in meditation, I felt a shudder of anguish passing round the whole world. Again the blood of an *Avatar* had flowed for the salvation of mankind, and the earth moaned with the weight and horror of a deadly sin . . ."

Hindu *Avatars* are always conceived of as coming in the form of warriors to reduce the quantity of evil in the world by destroying the wicked. The thought of one shedding his blood to save sinners is distinctly Christian.

The Indian Press has quoted *Life Magazine* as saying: "In order to cut him down to the dimensions of our experience we, of the West, may soon be tempted to 'debunk' Gandhi's greatness, to re-study his weaknesses, and 'black' him in the political history of these times." It is more than likely that the West will soon do just that. If Gandhi is to be spared "debunking," it is necessary to evaluate realistically his greatness now, or the false halos being wreathed around him will inevitably call for just such a reaction. May I suggest two or three points in such an evaluation.

First, as a politician, Gandhi was astuteness personified. His reputation for saintliness is likely to obscure this fact. He should be credited with one of the finest political minds of our age. He had a political acumen which proved the undoing of most of his adversaries. This was matched only by his sincerity and singleness of purpose. On the whole, he was remarkably consistent. That there were exceptions to this does not militate against his greatness—it merely proves he was a man. He should be judged not by the standard of perfection but as over against the hypocritical, unprincipled, unscrupulous servants of expediency who people today's political horizon, practically without exception. Compared with these, he is a marvel for the ages.

As a pacifist, Gandhi needs to be viewed realistically also. It is here perhaps more than elsewhere that many Westerners have gone into ecstacies, feeling that he was the "world's greatest Christian." That he got his peculiar idea of *Ahimsa* from the Gospels is fairly clear. But in later life he was wont to say that he based it on the *Bhagavad-Gita*. It takes a real mental gymnastic to get pacifism out of the *Gita*, but Gandhi was subtle enough to make the performance. I mention this in order to indicate his drift from Christian presuppositions and it ought to be realized that *Ahimsa* in the hands of Gandhi became something quite apart from the pacifism of Jesus Christ. It became a weapon for Gandhi with which to achieve political ends and he was astute enough to realize that he had masters on whom it would work. Fortunately he dealt with the British instead of the Russians. Today his followers are carrying this through to its logical, selfish end. Anyone or any group who become dissatisfied with anything immediately talk of non-violent, civil disobedience. This is one of the real problems facing the new Government of India.

This is not to diminish in the least the greatness of Gandhi. It is simply to recognize the difference between the employment of this weapon in a magnificent way in bringing this nation to birth, and the practice of the teachings of Christ—for the difference is great.

III.

As a saint, Gandhi has held the admiration of the world. He has dominated Jawaharlal Nehru in spite of deep ideological differences, largely through this factor of saintliness. It has been a magnificent demonstration to see a politician, for the most part, abandoning the wiley paths of expediency and willing to stake everything on a consistent maintenance of what he conceived as right. And all this in spite of the fact that he was acknowledged by all to be amply clever enough to have played the expediency game with a winning hand. His ascetic disciplines in diet, in sexual abstinence, in a weekly day of silence, and the like, have commended him deeply to the Indian mind. To be realistic here, however, one must recognize that he was able to capitalize upon that innate veneration which Indians generally give to the "holy man," even when he is suspected of being a rascal.

In realism, too, we must analyse the basis of his saintliness. His was a triumph of the human spirit, a consummate example of the indomitable human will, which the Apostle Paul describes as having "indeed a shew of wisdom in will, worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh." (Col. 2:23). To humanists both East and West, Gandhi will always be a pattern saint. But to a Christian, of course, he will be the occasion of great admiration tempered with a heavy heartache. For the Christian conception of saintliness is no triumph of the human will but a triumph through surrender to a greater and a purer will. The Christian loses his will to find it. Gandhi never lost his!

Gandhi entitles his Autobiography, "My Experiments With Truth." That is significant. Towering though the greatness of his spirit was, yet truth was always something which he could manipulate. When confronted with the truth as a person to whom he need utterly commit himself, he made the great refusal. He went away sorrowing, and the note of wistfulness remains in his latest writings. But he had great posessions—achievements of the human spirit which he would not yield up. We, too, with Our Master look upon him and love him—love him across a widening gulf created by his going away.

The immediate effect of Gandhi's death was to send many to Christians to buy Bibles to read that which Gandhi had appreciated. And immediate also was the subduing of dark and murderous passion between warring communities. But the long range effects are yet to see. Will Gandhi's life-long antipathy to conversion yet bear its fruit in restrictive legislation? And does any one seriously believe that his death is potent to cleanse the communalism, black marketing, corruption, bribery and other evils which are gnawing at the vitals of the new state?

THE WAY OF GOD

The way of man is the way of fear, fear of evil and of the evil man. The message of the New Testament is that evil can be overcome with good. The way of God is seen in His fearlessness. God does not fear humiliation, the thing which man fears most; God does not fear death. From the witness of Jesus the principles which Christians are called to follow can be seen. The task of the Christian Church is to lead the nation to a position of willingness to forget itself.

From the Peace Committee,
London Yearly Meeting

The Amsterdam Message

From the World Council of Churches

THE World Council of Churches, meeting at Amsterdam, sends this message of greeting to all who are in Christ and to all who wait for his word.

We bless God and our Savior Jesus Christ, who gathers together in one the children of God that are scattered abroad. He has brought us here together at Amsterdam. We are divided from one another not only in matters of faith, order and tradition, but also by pride of nation, class and race. We cannot make the church one. But Christ has made us his own, and he is not divided. In seeking him we find one another. Here at Amsterdam we have committed ourselves afresh to him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together. We call upon Christian congregations everywhere to endorse and fulfill this covenant in their relations one with another. In thankfulness to God we commit the future to him.

When we look to Christ, we see the world—his world, to which he came and for which he died. It is filled with great hopes, but also with disillusionment and despair. Some nations are rejoicing in new freedom and power, some are bitter because freedom is denied them, some are paralyzed by division, and everywhere there is an undertone of fear. There are millions who are hungry, millions who have no home, no country and no hope. Over all mankind hangs the peril of total war. We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and mammon, put other loyalties before loyalty to Christ, confused the gospel with our own economic or national or racial interests, and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the Word of God but the words of men.

But there is a word of God for our world. It is that the world is in the hands of the living God, whose will for it is wholly good; that in Christ Jesus, his incarnate Word, who lived and died and rose from the dead, God has broken the power of evil once for all, and opened for everyone the gate into freedom and joy in the Holy Spirit; that the final judgment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of his Kingdom, where alone we shall understand how much God has loved the world. This is God's unchanging word to the world. Millions of our fellow men have never heard it. As we are met here from many lands, we pray God to stir up his whole church to make this gospel known to the whole world, and to call on all men to believe in Christ, to hope for his coming, and to live in his love.

Our coming together to form a World Council will be vain unless Christians and Christian congregations everywhere commit themselves to the Lord of the church in a new effort to seek together, where they live, to be his witnesses and servants among their neighbors. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty and race discrimination, to stand by the outcast, the prisoner and the refugee. We have to make of the church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions and in the home. We have to ask God to teach us together to say No and to say Yes in truth. No, to all that flouts the love of Christ, to every system, every program and every person that treats any man as though he were an irresponsible thing or a means of gain, to the defenders of injustice in the name of order and to the prophets of inevitable war; Yes, to all that conforms to the love of Christ, to all who seek justice, to the peacemakers, to all who hope, fight and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.

It is not in man's power to banish sin and death from the earth, to build the Holy Catholic Church, to conquer the hosts of Satan. It is within the power of God. And he has given us at Easter the certainty that his purpose will be accomplished. But we can on earth set up signs, humble yet great, which point to the coming victory. Till the day of that victory our lives are hid with Christ in God, and no earthly disillusionment or distress or power of hell can separate us from him. As those who wait in confidence and joy for their deliverance, let us give ourselves to those tasks which lie to our hands, and so set up signs that men may see.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end.

AN EPISTLE FROM IRELAND

One of our Yearly Meetings is suggesting that each of their local Meetings read at the monthly business meeting or the meeting for worship, the non-American epistles as they appear in THE AMERICAN FRIEND. *Other epistles will follow.*

To Friends, in whatever land they dwell, greeting:

Gathering for the first time in Munster Province, we have enjoyed hospitality at Newtown School, and the spring sun shining on the daffodils in its pleasant fields. Our thoughts have turned at Easter to our fellowmen in many lands, for whom Christ lived, died, and rose again. Many have undergone hunger, pain and terror which we have almost escaped. In their sufferings our Lord still suffers; His crucifixion still continues. Yet it is the same Christ who is alive for evermore, and offers us life abundant.

We have been stirred by a call to renew obedience to God; to rededicate ourselves and our Society to His service.

We must admit in honesty that we have fallen short of our former dedication. To begin the Christian life is a great thing, but to continue in it we must seek fresh inspiration daily. To walk with God requires the regular discipline of prayer. It is not sufficient to say prayers, we must wait with sensitive ear for His answer; ready to act, in obedience to His will, as it is revealed to us. Reading and meditation on the great truths of the Bible give effective help to this life of prayer.

We are perplexed by the confusion to which war and greed have brought mankind. Many have tried by material force to right the wrong, only to find other evils rising in its place. God calls us to have faith in Him, and prove in our lives that the power of His love is a sure way to peace. We will meet difficulties, discouragement and even danger; but the overflowing love of God rises about our weakness. Christ did not promise personal security to his followers. He said, "Be of good cheer, I have overcome the world."

CHARLES S. JACOB, *Clerk.*

Quakers, Fulfil the Peace Testimony II

Editorial

(Concluded from previous issue)

If indeed the spirit of our generation is characterized by both a troubled conscience and a hunger for a new way, then we should begin to create a new program of worship-action based upon faith in this stir of conscience in the hearts of men.

If the "solid Society" of Friends has passed with its colonial forms, we must seek those constructive courses on which our new form of life may be integrated. If we cannot recover a testimony in its original expression, then we must start with such numbers as we can command, to fulfil it with larger answers.

While the Society of Friends was being greatly altered in its collective life, the world in which it existed was being even more greatly changed. The concept of the nature of peace and war has greatly expanded. Whereas it was at one time a concept of man power, it has come to be quite as much an affair of dollars, business, and attitudes of daily life. Now we see the entire social processes involved in the network of violence. When we see it we must answer accordingly, not in a testimony that is only negatively conceived.

There are a few magnetic centers around which we should move, expecting divergent points of view on the details of the way forward. Here are some major positives which might polarize our thought and action:

(1) Our center of gravity lies not in the realm of political action. It lies rather in the meeting for worship where the spring of all action is found. We are the *Religious* Society of Friends, and no counsel of desperation or urgency should lead us from that fundamental search to know and practice the will of God as we understand it. That is basic.

(2) Another emphasis could be toward the "one world" idea. Surely this can mean nothing less than some form of world government. If we can accept this as an alternative to competitive nationalism, it can lay the basis for such political peace action as we may see our way clear to pursue, and lay a framework within which we can think and act.

(3) We might select one great problem of the world which is closely related to the welfare and happiness of men. It may be some disease or plague, as some one has suggested, in which we could give some of our youths the highest training and skills possible in a "generation-attack" to rid the world of a specific physical plague or disease. It may cost lives, as war does, but with far more challenging appeal. It would both serve and dramatize the way of creative peace.

(4) Building the good community in terms of smaller groups might be another basic remedy at the roots of conflict. The whole question of centralization, as to whether it is a temporary "necessity" and a long-term failure, will not be solved wholly at the top levels of political life. Our constructive efforts will have to be somewhat experimental on a small scale and therefore subject to error, but certainly not comparable to the wholesale error of international warfare.

We are called by the very nature of our Christian faith, not so much to save every person physically, but to save the media of fellowship in which he can be the complete person and which makes life *worth* living. This is a much more important peace principle than the question of whether a person physically lives or dies. People are being murdered by slow death across the hills and valleys of the world as surely as they are killed by war. A new fellowship, economic and spiritual, can save them.

(5) The battle for human rights is another area in which the best-skilled minds and the most sensitive spirits should be at work. Philosophies and attitudes of peace will have their chief test as persons of diverse opinions, on the race problem for instance, find the basis for action which will be characterized by peace among the divergent minds which work at it.

(6) We must find a more effective fellowship in the movement of Christian forces in the world. It is time for a moral offensive. So far as Quakers are concerned they are not large enough in numbers to make mass frontal attacks successfully and their genius probably does not prepare them for that form of thrust and counter-thrust. Many other Christian groups are able to perform a service of open challenge to evil on levels and in ways that are far superior to what Quakers can do. It is at this point that we must seek our place in the wider Christian fellowship.

Quakers need to outgrow their spirit of isolation, which is another heritage of their "colonialism." The Christian churches of the world are beginning to think and act together and we must find our peculiar part in that larger fellowship.

The deeper fact is that we are involved in a spiritual engagement with the forces of evil. We are, indeed, as suggested in the theme for Amsterdam, trying to discern and create "God's design within the human disorder." No one part of the Christian fellowship is adequate for that task. Each has a contribution to make and each must learn to share as fully as possible whatever insights or methods each may have, and in that sharing Quakers will discover how much they have yet to learn from other Christian groups.

The above emphases, by no means, exhaust the list of major questions or even the areas of life that might challenge us today. We can't do everything, but we can search for a few areas of life that offer constructive alternatives to conflict in terms of the *processes* of peace which must underflow and may capture the imagination and response of those who hunger for the way of Life.

Quakers are deeply disturbed. They should try to understand the true nature of that disturbance and make it the growing area for a new level of life, in a new era of the world.

SPEAKING OF INGENUITY

In a world where a house in which to live is difficult to find, it is encouraging to learn of efforts being made in a number of communities to make housing both available and decent to live in. In Lorain, Ohio, fifty families involved in a self-help housing project generated by the Service Committee, are following through with a rather amazing scheme of their own devising.

The project, in the making for some time, was at a standstill early this year for lack of funds to make the initial start. Determined not to be thwarted, however, each of the fifty families put $500 of their own cash into the project. Coupled with the pooled labor of the men, this was enough to erect two houses. The value of the completed homes was sufficient security for the local bank to guarantee the needed loan. In turn, now, the other forty-eight homes can be built. No one knows, as each house is built, whose it will be. Lots are drawn, after the roof is securely in place, to see which family will occupy it.

IMPORTANT RECORD

You can secure an important record of the vote of your Congressmen on the sixteen major issues of legislation by writing to The Friends Committee on National Legislation, 2111 Florida Avenue, N. W., Washington 8, D. C., at ten cents a copy.

Western Yearly Meeting

In Live Sessions

THE 91st Assembly of Western Yearly Meeting was held at Plainfield, Indiana, August 16-22, beginning with a thorough discussion of the State of Society in the Meeting on Ministry and Oversight and was followed in the evening by Percy M. Thomas' address: "Redeeming Our Quaker Heritage." He pointed out that our barriers have been within rather than without and failure to respond to the voice of God is at the root of all confusion over vocabulary, methods, and theology.

James A. Coney, field secretary for New England Yearly Meeting, brought five devotional messages on the general theme of "The Committed Life," with emphasis on its cost and consequences, and the winsome sturdiness of these messages won general appreciation. David E. Henley, newly elected professor of economics at Earlham, delivered the annual Quaker Lecture on Tuesday evening on "A Quaker Approach to Democracy." Key phrases indicate illuminating ideas: creative liberty; relevant religion; the compulsion of consistency; democratic brotherhood.

The names of six men and women recorded during the year were presented: Carl Darnell, Westfield Quarter; Gladys Ruth Lindley, Bloomingdale; Ralph Criss, New London; George Reichard, Jr., Vermilion; James Dixon and Gerene Pluris, Blue River.

The Rural Life Association's report was highlighted by a narration of the experiment in progress at Pleasant Grove, Illinois, where Orville Fisher is pastor. Ten acres, one cow, fifty hens and necessary buildings are providing food, housing, resident pastoral leadership and a relationship with the community wherein risks and rewards are equally shared. The Bertha Ballard Home, a residence in Indianapolis for young working women for almost half a century, reported sixty-five residents, their maximum capacity, and a full and interesting program. The Women's Missionary Union noon meeting on Wednesday featured echoes from Poughkeepsie. Daisy Ransome, Velma Reece, Julia Retherford and Marie Hadley spoke for departments. Bertha Cressman led an impressive devotional service.

Wilfred S. Reynolds, Lilith M. Farlow and Leslie Shaffer reported the various activities in many fields of the World Committee on Consultation. A conference of the American Section is planned for next year in Jamaica and a World Conference of Friends for 1952. Edmund T. Albertson spoke briefly for the Public Morals Committee, with regret for the lack of interest in that department, but with positive suggestions for the future. Walter E. Carter, benevolence treasurer, reported a grand total of $28,380.75 having been contributed for United Services, the A. F. S. C., the F. C. N. L. and W. I. L.

Carl and Eva Hermann of Frankfurt, members of the German Yearly Meeting, who were imprisoned for almost two years, were welcome visitors and helped us greatly by sharing their experiences and convictions. Eva Hermann has written a leaflet, *In Prison, Yet Free,* which describes her experience. Carl Hermann emphasized the necessity of dealing with draft officials as friend with friend, recognizing them as tools of God, playing fairly as in a game of chess, yet pointing always to a better way than that of violence.

A Grain of Wheat

The Stewardship Committee brought Perry Hayden and his film story of Dynamic Kernels on Wednesday evening to an audience of about nine hundred. The kindling of one man's faith to begin this dramatic adventure is a thrilling narrative. The enlistment of hundreds of kindred spirits in varying degrees and types of cooperation demonstrates in miniature what America could be. Contrasts easily spring to mind: "If a corn of wheat fall into the ground and die . . ." all *this* and more can happen. But if an atom be split . . .? A corps of wheat drills is far more powerful and inspiring than one of tanks, and a helicopter bound for Europe laden with life-saving grain, than the latest bomber.

The Meeting approved heartily the reappointment of Glenn A. Reece to serve as general superintendent. His annual report and message included several concerns which have grown out of his work: The need to vitalize members and Meetings through developing leaders, personnel and group worship; and the discovery of a new sense of mission in our work; commitment to a way of life above the level of the material in order to serve God in present crises. The United Services Budget of the Five Years Meeting is to be $24,000 for Western Yearly Meeting for next year, and the Executive Committee's budget of the Yearly Meeting, $6,890.

Western Churchmen held a luncheon which was addressed by E. Russell Carter of Haskell Institute, Lawrence, Kansas, on "Our Responsibility to the American Indians." Thursday's missionary program was made especially interesting by Ruth Baker Kellum's description of the primitive conditions of the average African non-Christian home. Everett Kellum explained the long process of training for membership in Africa Yearly Meeting with its 21,475 members and the contribution which mission work has made to the country. The ministers' wives held their annual meeting at the home of Velma Reece with Evelyn Smuck as co-hostess.

William J. Reagan's message on Thursday evening was much appreciated. Cecil E. Haworth's address on "Books That Make a Difference" was a stimulating presentation of ways in which books serve all ages. His evening address for the Christian Education Committee spot-lighted many weaknesses in the Sunday school program.

The Peace Committee, in addition to reports, presented Homer Coppock, Floyd Bailey, and Merton Scott in the interests of their respective fields. Samuel R. Levering made the principal address, indicating the steps we are taking toward war and those we should take away from it. The Meeting approved a statement on our attitude toward the draft which was circulated.

Large Junior Yearly Meeting

Junior Yearly Meeting, of which Martha Baker was in charge, was attended by one hundred and thirty children, with a daily average of eighty, the largest yet held. The Young Friends held their Friday evening picnic and program with good attendance. They have contributed $35 and twenty-nine bags of clothing since the Quaker Haven Camp at which the concern arose. Mary Elizabeth Fields of West Newton Meeting directed music for all sessions and utilized talent from all over the Yearly Meeting. Earlham College reports on Saturday afternoon graphically portrayed the progress and dreams of the faculty as President Thomas E. Jones presented them in a panel discussion. The Earlham dinner was a very successful sequel, blending gaiety with high goals.

Worship services on Sunday began with the nine o'clock meeting at which John Compton spoke on "Ye must be born again." At 10:30, James A. Coney's message silhouetted moral blind spots against "The Sincere Life." Murray C. Johnson, at the afternoon service, called for "The Evangelism of Church Attendance," a convincing proposition.

Our sessions ended with the dual sense of completion and beginning anew. As we adjourned, the Amsterdam Conference began. We sought to enter into the enlarging fellowship of the Christian world, and to understand the significance and inter-relatedness of our decisions and theirs.

Esther Littler

PRESIDENT HINSHAW RESIGNS FROM PENN

Cecil Hinshaw announced on August 27 his resignation as president of William Penn College. The announcement was made public during the president's annual report to Iowa Yearly Meeting which was holding its annual session in Oskaloosa at that time. The resignation will be effective June 1, 1948, or as soon thereafter as satisfactory arrangements can be made for a successor.

In a prepared statement to the Yearly Meeting assembly, Cecil Hinshaw said: "Because I feel I must devote my time and energy more completely to writing and lecturing than can be done in college administrative work, and believing the development of William Penn college is such that a new administration will be able to carry on effectively the ideals and the basic program under which Penn has been operating, I have asked the board of trustees to accept my resignation."

President Hinshaw's resignation climaxes one of the longer administrative tenures in Penn's more recent history. He came to Penn late in 1943 as college dean, and one-half year later was named president to succeed Errol T. Elliott.

Cecil Hinshaw has made wide friendships for an institution of learning that strives to incorporate the most advanced expression of social relations on the basis of a Christian ethic. In that work he has drawn nation-wide attention and support beyond any previous experience of the College. These relations will bear fruit both in the outreach of the College and in its support for years ahead.

CONTRIBUTORS

Fred W. Smith—R.R. 2, Lewisburg, Ohio.

Patricia M. Jordan—517 Franklin Street, Whittier, California.

Margaret Crownfield — Box 237 Guilford College, Guilford, N. C.

Everett L. Cattell—Missionary of Ohio Yearly Meeting of Friends; superintendent of the American Friends Mission at Chatarpur, Bundelkhand, India.

Levi T. Pennington — President emeritus of Pacific College, Newberg, Oregon.

Esther Littler — Earlham College, Earlham, Indiana.

A Chinese proverb has said that there are five points to the compass: North, South, East and West are four of them. The fifth one is, "Where you are."

New Missionaries to Africa

Left to right: (first row) Merlin Kindel, Evelyn Wines, Elwin Wines, Leland Wines, Elaine Wines; (second row) Helen Kindel, DeElla Newlin, Helen Ridgway, Edith Wines; (standing) Ersal Kindel with Marilyn in arms, Grace Blackburn, Leonard Wines, Pearl Spoon, Mabel Hawthorne.

In the accompanying picture we see those who have gone to Africa this month. In the issue of September 2 of The American Friend were brief sketches of the individuals shown in this picture. We shall not repeat that information here. It is more important to explain why so many are going out at one time to one field. In fact this is the largest number ever sent out to one field at any one time.

For the past thirty years, approximately, there has been a group of faithful missionaries working in East Africa who are retiring about this time. Several years ago, the board planned to replenish our staff with younger people all going out about the time this older staff, which has served so long and faithfully, were to retire. These pictured here, together with Dorothy Pitman, Paul and Alice Barnett, Howard and Lelah Yow, and Edith Ratcliff, make up the new group of missionaries who are to be on the staff for the next several years. However, it is not yet complete as the advance in educational work calls for still additional educators. The Colonial Government is most benevolent in supplying the salaries for all of our educational missionaries.

Before going to the field, this group of new missionaries met in a preparatory conference at Richmond, Indiana, with some members of the board, former missionaries, and teachers to spend three weeks of intensive preparation. Four classes were held daily: The Philosophy of Christian Missions, Science and Practice of Missions, Personal Adjustments, and a study of the board's policies as outlined in the Manual. All felt the stimulating effect of the teachers. In addition to board members, Sylvester Jones, Murray S. Kenworthy, and Faith A. Terrell, we had the privilege of having with us Wilber C. Harr, professor of missions at the Evangelical Theological Seminary of Naperville, Illinois, who spent a number of years in Africa and Hannah C. Gallagher, a former Friend, but who was a missionary under the Methodist Church for several years in India.

This is the first time the Mission board has conducted such a preparatory conference. However, the results were so satisfactory that we hope no missionaries will go to any of our fields in the future without a similar period of intensive preparation. As a result, these missionaries have a far better opportunity to start their missionary careers by knowing some of the basic philosophies, practices, and policies which have developed during the past one hundred and fifty years of missionary work.

Merle L. Davis

From Our Readers

CORRESPONDENCE ON CIVIL DISOBEDIENCE

Due to the requests for additional copies of the Editorial on "Civil Disobedience?", September 2, reprints have been made and are now available, free, in moderate quantities for distribution. Order from THE AMERICAN FRIEND.

The following are excerpts from some of the letters received from readers, on the editorial, "Civil Disobedience?" THE AMERICAN FRIEND *welcomes debate on whatever it prints, and therefore is open for varied points of view.*

FROM OREGON:

". . . I certainly appreciate the clarifying editorial just received — "Civil Disobedience?". I hope this editorial will be read as earnestly and discussed as widely, and perhaps with greater understanding, than was the report that it discusses and following reports that have continued to be made concerning the meeting and report under discussion. With the presentation of the editorial we will all agree, and will practice support for those who feel "conscience bound" in the matter.

CARL D. BYRD
Newberg, Oregon

* * * *

FROM WESTERN (Indiana)

I was interested in your editorial on "Civil Disobedience" and agree with you that breaking a law because it is obvious that the law crushes the growth of the spirit is the most positive of motivations. I hope subsequent discussion of the subject will not result in quibbling over terminology—this it seems to me would also prevent the development of the Spirit. No one can deny but that early Quakers, under divine compulsion, were civilly disobedient from time to time and thereby helped bring about civil reforms which permitted the best fruits of the spirit—love, faith, and service—to operate more effectively.

BARBARA ALLEE ANGELL

* * * *

. . . You are exactly right in your conclusions regarding civil disobedience, and I am most happy that you have corrected some unfortunate expressions in recent weeks; and have set the matter forward in keeping with the concerns of Friends.

MILO HINCKLE
Danville, Indiana

* * * *

FROM WILMINGTON:

I want warmly to commend you for the editorial on "Civil Disobedience." You were "greatly favored" in the preparation and timeliness in getting it out . . .

A. WARD APPLEGATE
Wilmington, Ohio

* * * *

FROM NORTH CAROLINA:

I greatly appreciated the editorial on Civil Disobedience. It seems to me there has been an unfortunate amount of confusion regarding action toward the draft law of 1948. Perhaps a part of it is due to our thinking in terms of history rather than conditions today.

In the past, participation in war was a question very largely of manpower, and the struggle centered on men. I feel that the recognition given to loyalty to a "Supreme Being involving duties superior to those arising from any human relationship" is, in itself, a fruit of the long history of heroic resistance by members of the historic peace churches and others, and that a young man in registering as a C.O. is taking his place in the historic line.

But the ability to make war is no longer just a question of manpower, it depends upon industry and money just as much as men. And they are drafted also: industry in this same Selective Service Act of 1948, and money in the income tax. So I feel that the place for civil disobedience as a justifiable measure lies in these newer fields of industry and money. And no provision is made for conscientious objectors in industry, and there are no C.O. dollars. I hope Friends will consider these things seriously, and give some expression of their concern.

ADA M. FIELDS
Guilford College

ASHEBORO FRIENDS

Left to right: Seth B. Hinshaw, Pastor; Mary Edith Hinshaw, pastor's wife; L. B. Cagle, Clerk; Jean Parks, Young People's Leader; Amos Stout, Clerk, Meeting on Ministry and Counsel; John Kemp, Chairman Building Committee.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

Mahatma Gandhi—an interpretation, by E. Stanley Jones, Abingdon Cokesbury, $2, 160 pages. A review of any book by E. Stanley Jones on the life of Gandhi is hardly necessary. The mere announcement of the title and author answers a hope which people everywhere have had since the death of the "great little man" of India. In his usual masterful style and integrity, Dr. Jones gives that intimate, yet objective view of one whom he loved yet appraises from the viewpoint of a Christian missionary.

More than thirty million pounds of relief and reconstruction supplies, valued at $9,500,000, have been shipped overseas during 1948 by Church World Service.

THE COVER PICTURE MEET ASHEBORO!

In 1915, the Asheboro, North Carolina, Friends Meeting, whose building is portrayed on the cover of this issue, started their work. Thirty-three years finds them now as a Meeting with three hundred members; twenty-six more than last year. Their Sunday School averages two hundred in attendance.

Some years ago we walked into their meetinghouse for the first time. On the bulletin board the preceding Sunday, offering was announced as sixty-four dollars. "Quite an offering for a Sunday school," we remarked. This is the answer to that financial mystery—they have a single United Budget. No more divorcing the Sunday school from the church in the minds of attenders! The Sunday school is a part of the Meeting, so nearly everybody attending Sunday school or the Meeting for worship carries his envelope and makes regular, weekly contributions to his annual pledge. Even little children grow up pledging and giving not to the Sunday school but to the church which, in turn, pays Sunday school bills. That puts the "horse in front of the cart," and the cart is moving—well loaded.

Seth and Mary Edith Hinshaw have served in the ministry and leadership of the Meeting since 1941. The Meeting has six missionary groups and a men's organization, besides children's groups. The new building whose framework you see in the picture will have sixteen class rooms, a children's assembly room, pastor's study, library, choir room, and the third floor will be a recreational room for children and young people. The basement will be a dining room.

This is the first of a two-part building program. In the future, the present old frame building will be removed and a new worship room addition will make a first-rate brick structure for worship, Christian education, fellowship, and recreation.—The Editor

NORMAN E. YOUNG TO KOKOMO

After several years service with a Denver bank, Norman E. Young came to the Five Years Meeting as secretary of Stewardship and Finance. Having served also as minister to the Denver Meeting, he was well prepared for his new post.

During his service for the Five Years Meeting he has advanced the level of financial policy and support. Meeting with finance committees and others in the Yearly Meetings he has created a closer sense of fellowship in the United Services of the Five Years Meeting.

He now is serving the pastorate at Union Street, Kokomo, Indiana, but will give part-time service to the Five Years Meeting.

THE TRANSFIGURATION

Peter, you and James and John
Let us climb today
Like Moses up Mount Nebo's height
To see how Canaan lay.

Week by week we dredge this dust
And gold will not appear;
But to us poor, God's Kingdom comes
Among the cloudbanks here.

And now in prophet's splendor
We'll see the pure land lie
And Heaven hung bright to greet us,
And we hanged pale to die.

FRED W. SMITH

RED ROSE

My lifted eyes see
Beyond the window
Of the worship room
A perfect rose—
Red as new-spilt blood.

All the ancient symbols
Come to mind—
"The blood of our Lord,
Shed for thee,
Preserve thy soul to eternal life."

The sacrifice
Is given anew
In every age—
And in our own;
The sacrament is here and now.

MARGARET CROWNFIELD

FLIGHT OF THE WHITE MOTH

Out of the gold of summer air
Where the garden sweetly grows,
The snow-winged moth comes drifting down
To the scarlet budding rose.

So once the petaled flowers of thorn
Fell on the flowers of blood;
So still the Spirit downward wings
To the heart's up-singing flood.

PATRICIA M. JORDAN

TO GOD

Sonnet by Gertrudis Gomes de Avellaneda, put into verse by Levi T. Pennington

Is it not madness? Thou who art supreme
In beauty, power, intelligence, of whom
Perfection is the essence, and in whom
Is happiness beyond man's highest dream.

Dost Thou seek me, as mortal as the brute?
Dost Thou seek me, inheritor of sin?
Dost Thou seek me, whose impotence has been
So great that sterile pain has been its fruit?

Dost Thou seek me, O God, dost Thou seek me?
Wouldst Thou accept my love as victory
Won by Thy love over my own free will?

Indeed 'tis not the madness of an hour,
For it is worthy of Thy supreme power
To make the humble dross to praise Thee still.

The Sunday School Lesson

For October 10—Biography in the Bible

Genesis 11:27; 25:1

Speaking to a graduating class, the late David M. Edwards once said that he almost always carried a book of biography with him when he traveled, for, he said, "I like to sit at the feet of a great man and learn." And Plutarch defends his *Lives* by saying that "To be ignorant of the lives of the most celebrated men of antiquity is to continue in a state of childhood all our days." "There is properly no history, only biography," wrote Emerson.

The Bible is largely biography. There are many kinds of literature to be found in its pages, but in the main part the Bible is the story of men searching for God; what they did and what the consequences were. We sometimes lament the genealogies, but the writers of the Bible assumed that it was important to know who the actors were in the drama of life, and what part each played in its unfolding. It is never enough for them to say, that there was a man, but it is always Abraham and Lot, or Hagar and Sarai, or Jacob and Esau. Our understanding of Hebrew history is built upon the framework of men who are named and characterized.

It is a great treasure to know these stories of the Bible. No one can possibly estimate the importance to human history that we have this personalized history of the quest for God, and it is the more true since the stories of even the Bible's greatest heroes are told with refreshing frankness. Biographies too often fall into one of two classes; either they too lavishly eulogize, or they too brutally debunk. The Bible, however, paints a picture of men who are in a tension between sainthood and sinfulness, with both options possible.

Robert Burns' prayer to see ourselves as others see us is best answered by looking at the lives of other people. We are too biased in judging ourselves, but when we look at Abraham we can see both his weaknesses and his strengths, and in those weaknesses and strengths we see ourselves. We admire Abraham when he chooses the mountain country of Canaan, leaving to Lot the rich plains of the Sodom area. We pass a quick judgment upon Esau for carelessness of his birthright, and just as quick judgment upon Jacob for deception of his father and, if we make any pretense of honesty, we are bound to approve and to disapprove similar actions in our own lives.

We are all moved by persons much more than we are moved by ideas. If I try to trace my own spiritual pilgrimage I find it lined with people, not with abstract ideas. Beginning with my parents and extending to the little company of saints who lived in the community of my youth; to the teachers in Vermilion Academy; to individuals I have known and loved across the years; these have led me to have faith because they had faith; to love God because they loved God; to try to be a Christian because they were trying to be Christians.

One of the marks of ignorance of our society is the fact that we insist upon boys and girls knowing a million other things, and being unaware of the treasury in the Bible stories of truth about life of the great and the near great, the foolish and the unworthy. Next to loving God, the supreme task of each of us is loving man, understanding him and helping to make his life fruitful.

Questions:

1. Why do stories of people interest the average person so much more than arguments about ideas?
2. What new value have you found in the reading of the life of Abraham?
3. Has the Abraham story influenced your life in any way?

RUSSELL E. REES

For October 17—Law in the Bible

Leviticus 19:1-8; Deuteronomy 5:6; Matthew 22:34-40

The use of the word "law" in the Old Testament needs careful attention. Law has many meanings such as, binding custom, rules of conduct, maxims, principles of usage, etc. It is well first of all, then, to see what is its central meaning as used in the Bible. The basis of law, according to Leviticus, is the nature of God. Israel was to do certain things because they reflected the character of God. "Ye shall be Holy; for I, the Lord your God, am Holy." Respect for parents; keeping of Sabbaths; refraining from idols; offering peace offerings; all these took their authority from the kind of God Israel worshiped.

Since God is one, and is the same in all places, his law is one in all places. He does not decree one thing in Egypt and another in Palestine, hence his commandments are universal and his requirements are the same in all places. It was upon that stone that all Hebrew law was established. If we see this clearly we shall not be surprised or disturbed to find that the sources of Hebrew law are diverse.

The heart of the law in the Old Testament is, of course, the Ten Commandments. They are so fundamental to human living that, after centuries, we look upon them as being the center and heart of the good life. They may have to be expounded and reinterpreted; they may need to be extended to cover modern developments at some points; but they remain the simplest and yet the most complete statement of basic human responsibility the world has ever received.

At a later date, to be sure, the law became a hinderance to progress and growth, but this was true only because men attempted to extend the law to cover every conceivable instance and the inner spirit of spiritual insight was squeezed out of it. In the interest of bringing back this spiritual insight, Jesus made a new and startling condensation of the law—love God, love thy neighbor. This summary is, in reality, a summary of the ten commandments.

One more thing deserves to be noted—the Hebrew concern to pass the law on to posterity. Thou shalt teach it to thy children. No generation can possibly begin life fresh and new. We are the product of the past; of what men have thought; of the conclusions to which our ancestors have come. There is both hope and peril in the fact. We must say to our children that which we have come to think is vital and true. We must say what we think to be the command of God. They will not be entirely bound by our conclusions; they ought to go far beyond us in interpretation; but the Hebrew idea, implicit in the Old Testament, is the conviction that life must be lived in such a way as to be in keeping with the character and purpose and will of God.

Questions:

1. Discuss the various ways in which we use law.
2. Define law as you think it should be used in the religious sense.

RUSSELL E. REES

According to thine opportunity, thou must be the strength of the weak, the refuge of the sorrowful. Thou must have compassion on those within thy reach who are worn with toil. Thou must defend and cherish the young; bless and support the aged; welcome strangers who come thy way; comfort those who are distressed in mind, body or estate. Be assured if thou failest; none other—not nature, nor man, nor angel, nor Creator—will render the service or bestow the love due from thee.

—from the words of STANTON COIT

Friendly Life — Far and Near

Edward and Ruby Dowsett will return home to Australia from Europe by way of America. They will be in America from October 15 to January 15.

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Please note the change of address for the Friends Committee on National Legislation. They have moved from Florida Avenue to 1000 Eleventh Street, N. W., Washington, D. C.

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Evangeline Kimber is the re-elected president of the California Women's Missionary Union. She and Morris Kimber formerly taught in our Friends Schools at Ram Allah, Palestine.

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Many American Friends will be saddened to hear of the death of Leyton Richards on August 22. He died suddenly. He has been a foremost and valiant prophet for peace. He has visited and lectured widely in America.

* * * *

A Friends Meeting is being held in Mt. Olive, Alabama. The group meets at 7:30 p. m. Wednesdays at 17 Sutherland Drive, Mt. Olive, Alabama. William J. Dorman, Box 41, Mt. Olive, Alabama, is the correspondent.

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Ministers and their wives of Western Yearly Meeting will enjoy a spiritual retreat at Quaker Hill, October 11-14. Friends in close range of Quaker Hill are invited to use this Quaker Center for this and similar purposes.

* * * *

Glenn Switzer, a Pasadena, California, Friend, is the speaker at Mens' Meeting of Indiana Yearly Meeting. He is one who practices as well as preaches a gospel of hope and enthusiasm. He has been largely responsible for the success of the mens' movement in California.

* * * *

The recent death of Willis R. Hotchkiss will stir the minds of Friends with a memory of the first years of the mission in Kenya Colony, East Africa. He, with Edgar T. Hole and Arthur Chilson, pioneered in establishing the work and site of our present mission. Full information regarding his death has not come to The American Friend.

* * * *

How is that Christmas party for children overseas coming along? Many children's groups will start early to assemble gifts and send them in a parcel to children abroad. An early Christmas tree is one way of doing it. Write the American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pa., if you need ideas.

* * * *

Louise Cain, chairman of the Rural Life Committee of Indiana Yearly Meeting, leads a vigorous committee. They are holding a basket picnic lunch during Indiana Yearly Meeting when Thurl Metzger of the Church of the Brethren tells of the project of that church whereby ten Polish agricultural students came for a year of study and farm observance in America.

* * * *

Note in the directory, back page, that Seattle Monthly Meeting is moving to a new address. This move is into the first unit of their new building. The first in a lecture series on Quakerism, honoring the memory of Rufus M. Jones, will be held in the new Rufus M. Jones Memorial Hall, with Emmett Gulley giving the lecture. All Friends in Seattle are cooperating in these lectures.

* * * *

Homer Coppock has purchased the property joining Quaker Hill on the East. His purpose is not only to have a home for Mabel Coppock and himself, but also to make living quarters available for Earlham, Quaker Hill, and Service Committee persons. This is a fine service by Homer and Mabel Coppock and merits the appreciation of Friends.

* * * *

The American Friend appreciates the following notice in *The Marion Friend* news: "Esther Wright, the newly appointed representative for The American Friend, urges all to subscribe for their church paper. Rufus M. Jones' last article, 'A Call To Heroism,' appearing in the three issues now being printed is worth a year's subscription price. Keep up with Quakerism—read Quaker papers!"

* * * *

The Hopewell Friends Meeting and the Hopewell School District, located northwest of Dublin, Indiana, extend an invitation and hearty welcome to all former residents of the community to attend the Hopewell Homecoming, October 10. Program will begin with meeting for worship at 11:00 a. m. Written greetings from former ministers and teachers who cannot attend will be appreciated.

* * * *

Larry Miller, with his wife, Ruth, has recently terminated two years' work as part-time secretary of 57th Street Meeting in Chicago. On the same day that the Millers left for Philadelphia, Robert Byrd and wife, Martha, arrived in Chicago to take up the work laid down by the Millers. They are receiving a hearty welcome by the Meeting as they take up their new duties. Robert is doing work in the University of Chicago toward his doctorate.

* * * *

The third annual Philadelphia General Meeting of the Religious Society of Friends will be held Eleventh month 5th, 6th and 7th. All of the sessions this year will be in the Arch Street meetinghouse at Fourth and Arch Streets. Visiting Friends from other Meetings outside Philadelphia are encouraged to write for hospitality to Franklin C. Wood, Langhorne, Pa., secretary of the Planning Committee. Philadelphia General Meeting includes all members of both Philadelphia Yearly Meetings, and a most cordial welcome will greet Friends who can visit with them for this week-end of Quaker worship and fellowship.

Friendly Fellowship

Winchester Quarterly Meeting was held August 21, at Winchester, Indiana, when reports for the year's work were given. It was felt in the Ministry and Counsel Meeting that people should get a real old-fashioned concern for the Lord's work and be commissioned of God in his service. New fields of service for extending the Kingdom were envisaged. Devotions were led by Laura Fetters, and Robert Jones of Muncie gave a stirring message on the need of saving the community. New pastors were recognized as well as visiting Friends. Following the business session, the meeting closed.

* * * *

Iowa Young Friends met at Penn College, Oskaloosa, Iowa, in their annual conference, August 2-6, with about one hundred and twenty-five in attendance. The theme was "Faithful Stewards." Subjects presented and class leaders were: "Stewardship of Persons," Lewis Savage; "Stewardship of Principles," Charles Beals; "Stewardship Plans," Robert Cope; and "Stewardship of Possessions," Lawrence Hibbs. Roy Clark of Oregon Yearly Meeting stressed the importance of being faithful stewards. Several accepted Christ. Arthold Latham directed recreation and, on Thursday afternoon, everyone enjoyed the amateur hour. Lela Gordon was in charge of the vesper services, and Roy Clark led in the singing. Appointments

to the Young Friends Board were Lawrence Tatum, Paul Baitto, and Delores Smith.

* * * *

O. Hershel Folger, with his wife, Beatrice, and daughter, Joan, arrived in Greensboro, North Carolina, on August 21. On Sunday afternoon, September 5, a tea was held in the meetinghouse when the Folgers were formally welcomed. Friends met in the auditorium for a service planned by a committee headed by W. W. Blair, with Philip W. Furnas, Clerk, presiding. Irvin N. Cox offered the invocation. Greetings were extended by Philip Furnas, Richard L. Hollowell, Samuel Haworth of Guilford College, Grace B. Sawyer, Mary Ann Phillips and E. Franklin Craven, to which each member of the Folger family responded. A letter from J. Edgar Williams, a former pastor, was read and much appreciated. Special music was rendered by Paul C. Edgerton, with Mary K. Mimberly as accompanist. At the close of this service, the doors to the annex were opened and everyone was invited to meet the new minister and his family and remain for refreshments prepared by a committee of which Atha Wright was chairman. Joan Folger will be a senior at Guilford College this year.

* * * *

The meetinghouses of Valley Mills and West Newton in Western Yearly Meeting, being nearest the public schools, are being used for classes in week-day religious education for the fourth and fifth grades. More than one hundred, seventy pupils are enrolled from Valley Mills school and eighty from West Newton. Dorothy Unversaw, one of the corps of week-day teachers employed by the Marion County Board of Week-Day Religious Education sponsored by the Church Federation of Marion County, is the teacher.

There has been a gradual increase of interest among adults of Valley Mills Sunday school, of which Bernice Mills is superintendent and Mae Canterbury chairman of Christian Education Committee. Valley Mills Finance Committee is encouraged by results of managing a food stand at the State Fair to help finance a building program for the Meeting. The church has been newly decorated.

West Newton choir recently furnished music for the homecoming at Bethel Meeting. The Literature Committee of Fairfield Quarterly Meeting is beginning the year's activities with renewed interest. State Senator Robert Lee Brokenburr of Indianapolis spoke in these two Meetings on September 12, when the pastor was on vacation. Fifteen young people from the two Meetings are away at school this year.

In the Larger Circle

Friends need to realize how much other Christian churches rush into conflict situations with healing and relief. One of many such cases is that of the Presbyterians opening a new United Christian Hospital at Lahore, India, to serve without discrimination the Christians, Hindus, Moslems, and any other faiths, during the intense civil strife.

* * * *

Recently the citizens of Montclair, New Jersey, conducted a "community audit" on the problem of civil rights in their city. After a survey they listed the facts on both the positive and negative side in their treatment of races. How would other communities score? Order *Let's Look at Ourselves* free from the National Citizens Council on Civil Rights, 20 West 40th Street, New York 18, New York.

* * * *

Dr. Walter Van Kirk of the Federal Council of Churches, appeared before the Senate Subcommittee on Immigration and Naturalization, in behalf of the Federal Council, to recommend ending all considerations of race and color from immigration and naturalization laws. The Federal Council wishes to send to Washington copies of official statements of resolutions from the major religious bodies that have taken a stand on the question. If Friends Yearly Meetings or other Friends' groups have passed any such resolutions, they would like very much to have a copy for their files and, urgently, to send to Washington.

BIRTHS

PALMER—To Russell and Ruth Coppock Palmer a son, Ralph Coppock Palmer, on August 22, at Ridley Park, Pennsylvania.

GILDOW — To Stanley and Georgia Gildow on June 20, at Carlisle, Iowa, a son, Gary Lee.

BARTHOLOMEW—To Robert and Helen Bartholomew, a daughter, Laurel Lynn, at Carlisle, Iowa, on July 23.

MARRIAGES

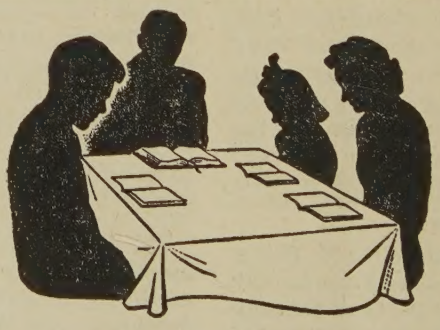
MCGLASSON-MURPHY — Dorothy Murphy of Valley Mills Meeting in Western Yearly Meeting, to Robert McGlasson of Louisville, Kentucky, at the Valley Mills meetinghouse, on September 11.

DEATHS

ALLEN — Caroline Hadley Allen on September 13, in her eighty-eighth year, at West Roxbury, Massachusetts. She was born in 1861 in Richmond, Indiana, the daughter of Hiram and Hannah Fulghum Hadley. She was united in marriage with C. Frank Allen, a professor of Massachusetts Institute of Technology, who passed away June 6, 1948. A birthright Friend, she was a member of the Cambridge Friends Meeting at the time of her death. Surviving are two daughters, Mildred Allen of Mount Holyoke College, and Margaret Allen of West Roxbury. Burial was in Forest Hills Cemetery, Boston.

GARDNER—Elera Herbert Gardner, on July 12, at Des Moines, Iowa. He was the son of A. H. and Emma Gardner. He was a member of the Middle River Friends Meeting near Carlisle, Iowa. Surviving are his wife, father, three children, two grandchildren and two brothers. Services were held at Middle River Friends church, and were conducted by Athena Mortimer and Herschel Mendenhall.

HADLEY—Clarence C. Hadley on August 20, in his home in Indianapolis,



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Indiana, at the age of forty-five. He was the son of Mr. and Mrs. Loles Hadley of the Mooresville Friends Meeting. He was a graduate of Purdue and was known throughout Indiana in the Dairy Products Association and Indiana Vocational Association. He was a member of First Friends Church of Indianapolis. Surviving are his wife, Areva Van Huss Hadley; a son, Richard; the parents; and a brother, Russell of Rensselaer. Services were conducted by Herbert Huffman and Dr. Arnold Clegg of New Albany.

HALL—Harriet E. Hall, widow of John Hall, on August 11, at Glens Falls, New York, aged sixty-six years, following a long illness. She was the daughter of John Warren and Helen Jane Riley and a life member of Friends. Surviving are a daughter, Irene H. Nagle; a son, Willard O. Hall; a brother James Riley; four granddaughters, Shirley, Winifred and Dorothy Hall and Nancey Nagle, a niece and nephew. Dr. Cecil E. Pearson was in charge of the services, burial was in Friends cemetery.

HIATT—Lewis Edward Hiatt of Richland, Iowa, on June 24. He was born in 1870, near Ackworth, Iowa, the son of Amos and Hannah Hiatt, a birthright Friend and faithful member of the Richland Meeting. He is survived by his wife, Lida Bell Allen Hiatt; three children, Leigh Hiatt of Fairfield, Iowa; Mrs. W. Bruce Hadley of Omaha, Nebraska; and Hilda Hiatt of Creston, Iowa; two sisters, Mrs. Clint Hargis and Mrs. Clarence Trader; five grandchildren and three great grandchildren. Services were held at the Friends church in Richland on June 27, with Arthold Latham in charge.

KELLOGG — Sarah Francis Kellogg on July 31, in Glens Falls, New York, Home for Aged Women, aged ninety years. She was born in Moreau, Saratogo County, New York, the daughter of Dighton and Caroline Kellogg, and was a life member of Friends. Surviving are a brother, Edson B. Kellogg of South Glens Falls; sister-in-law, Nellie Kellogg of California; three nephews, Edison S. Kellogg of Glens Falls; Frederick and George Kellogg of California, and a cousin Mary DeLong. Services were held with Dr. Cecil E. Pearson officiating. Burial was in Friends Cemetery.

WARREN—Mary M. Warren on September 7, while visiting in Mexico, Indiana. She was born in Henry County, Indiana, in 1861, the daughter of Henry and Mollie Ingle Minisinger. About twenty-five years ago she and her husband retired from their farm near Mexico, Indiana, coming to Indianapolis where they became members of First Friends Meeting. Hers was a radiant Christian life and her contribution in the work of the missionary society, WCTU, and with young people will long be remembered. Her husband preceded her in death. Herbert Huffman was in charge of services, held in Mexico.

WELLS—Lucinda E. Wells on August 25, at the age of eighty-two years. She was the widow of Lindley A. Wells, pioneer Friends' pastor and long a leader in official life of the Yearly Meetings of California, Kansas, and Oregon. She was a member of the Berkeley Friends Meeting. Surviving are a daughter, Mrs. Joseph A. Mitchell of Tulare, California; two sons, Merritt D. Wells of Modesto, California, and Charles A. Wells of Newtown, Pa., and five grandchildren. Burial was at Whittier, California.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Dr. B. F. Andrews, 727 Reba Place, Evanston, Illinois. Phone Univ. 4760.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. John M. Lewis, Cler, 338 Bryant Street, Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce, Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 71566.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RIchmond 78406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets. Meeting for Worship 10:30. Mid-week meeting Wednesday 7:45. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 2nd through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church School, 9:45 a.m. Meetings for Worship, 11:00 a.m. and 7:30 p.m. tian Endeavor, 6:30 p.m. Elmer H. Brown, minister

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Friends' Memorial, 7732 24th Ave., N. E., VE 1657. S. S. 9:30 a.m., Worship 11 a.m. and 8 p.m.,Y.F.S.C.E. 6:30 p.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

SHREWSBURY, NEW JERSEY

Friends meetinghouse, Broad Street and Sycamore Avenue. Divine Worship, Sunday at 3:00 p.m., June to October. Clerk: James Deane, 469 Bath Avenue, Long Branch, New Jersey.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day school at 11 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

If there is any period one would desire to be born in, is it not the age of revolution; when the old and the new stand side by side, and admit of being compared; when the energies of all men are searched by fear and by hope; when the historic glories of the old can be compensated by the rich possibilities of the new era? This time, like all times, is a very good one, if we but know what to do with it.

EMERSON, in *The American Scholar*

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b. "That meetings for worship be held at the institution on First and Fifth days of the week."
c. "That boarding and lodging shall be plain and frugal . . . . "
d. "That no Tutors, Assistants or Domestics be retained whose deportment is not sober and exemplary."

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JAMES F. WALKER, *Principal*, Westtown, Pennsylvania

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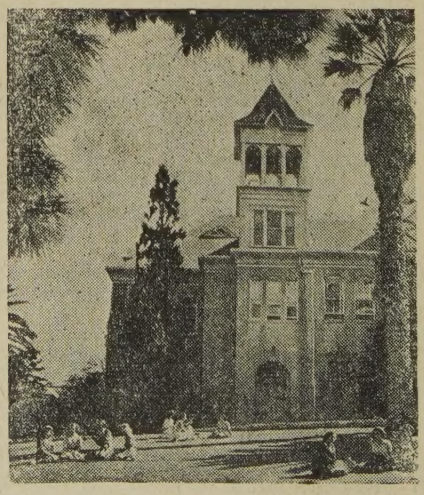

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